

# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 19.

OCTOBER 1, 1847.

VOL. IX.

## AMERICAN NEWS.

### PROCLAMATION TO THE PEOPLE OF CALIFORNIA.

The President of the United States having devolved upon the undersigned, the civil government of California, he enters upon the discharge of his duties with an ardent desire to promote, as far as possible, the interests of the country and well-being of its inhabitants.

The undersigned is instructed by the President to respect and protect the religious institutions of California, to take care that the religious rights of its inhabitants are secured in the most ample manner, since the constitution of the United States allows to every individual the privilege of worshipping his Creator in whatever manner his conscience may dictate.

The undersigned is also instructed to protect the persons and property of the quiet and peaceable inhabitants of the country, whether foreign or domestic; and now assuring the Californians that his inclination, no less than his duty, demand the fulfilment of these instructions, he invites them to use their best efforts to preserve order and tranquility, to promote harmony and concord, and to maintain the authority and efficacy of the laws.

It is the desire and intimation of the United States to procure for California, as speedily as possible, a free Government, like that of their own territories, and they will very soon invite the inhabitants to exercise the rights of free citizens, in the choice of their own representatives, who may enact such laws as they deem best adapted to their interests and well-being. But until this takes place, the laws actually in existence, which are not repugnant to the constitution of the United States, will continue in force until they are revoked by competent authority; and persons in the exercise of public employments will for the present remain in them, provided they swear to maintain the said constitution, and faithfully to discharge their duties.

The undersigned by these presents absolves all the inhabitants of California of any further allegiance to the Republic of Mexico, and regards them as citizens of the United States. Those who remain quiet and peaceable will be respected and protected in their rights; but should any one take up arms against the Government of this territory, or join such as do so, or instigate others to do so—all these he will regard as enemies, and they will be treated as such.

When Mexico involved the United States in war, the latter had not time to invite the Californians to join their standard as friends, but found themselves compelled to take possession of the country to prevent its falling into the hands of some European power. In doing this there is no doubt that some excesses, some unauthorized acts were committed by persons in the service of the United States, and that in consequence some of the inhabitants have sustained losses in their property. These losses shall be duly investigated, and those who are entitled to indemnification shall receive it.

For many years California has suffered great domestic convulsions; from civil wars, like poisoned fountains, have flowed calamity and pestilence over this beautiful region. These fountains are now dried up; the stars and stripes now float over California, and as long as the sun shall shed its light they will continue to wave over her, and over the natives of the country, and over those who shall seek a domicile in her bosom; and under the protection of this flag agriculture must advance, and the arts and sciences will flourish like seed in a rich and fertile soil.

Americans and Californians! from henceforth one people. Let us then indulge one desire, one hope; let that be for the peace and tranquility of our country. Let us unite like brothers, and mutually strive for the improvement and advancement of this our beautiful country, which within a short period cannot fail to be not only beautiful, but also prosperous and happy.

Given at Monterey, capital of California, this 1st day of March, in the year of our Lord 1847, and of the Independence of the United States, the 71st.

S. W. KEARNY.

Brigadier General U. S. A., and Governor of California.

*From the St. Louis Republican, August 24.*

On Sunday evening, Captain T. G. Drake, of the British ship *Modeste*, (not, however, a bearer of despatches, as has been said), and Mr. John G. Campbell, arrived in this city from Oregon. They left Oregon on the 6th of May, and travelled to Fort Hall in company with a brigade of the Hudson Bay Company. They left Fort Hall with only four men, but overtook another party of seven, and arrived in the settlements with a party of fourteen.

They bring us but little information in addition to that already received from Oregon. Every thing was quiet, when they left, and the prospect for the season favourable. The Columbia had been so high as to require them to take the southern route. This, we presume, they were inclined to do also, from the pleasure and facility of travelling afforded by the force of the Hudson Bay Company.

The British ship *Modeste* left Vancouver on the 3rd, and dropped down the river, on her way to England. She was to proceed, by the Sandwich Islands, home. There were no American ships in the river. The British squadron in the Pacific had not been heard from for nearly eight months prior to their leaving.

Between Fort Hall and Soda Spring they were overtaken by a party of four men from California. Their party left California on the 4th of June. They reported all things quiet when then left. General Kearny was in supreme command, and this party are understood to say most positively that Col. Fremont was not under arrest up to the time of their leaving. Commodore Stockton's flag-ship was at Monterey, and several ships of the United States squadron were at San Francisco. This party arrived at St. Joseph with Captain D. and Mr. C., and may be expected in this city shortly.

Captain D. and Mr. C. met a great many emigrants and their wagons. They were progressing rapidly and comfortably, but Mr. Campbell thinks that those for Oregon, because of their number, many suffer a great deal from the want of grass for their stock, on the other side of the mountains. They met the advance party of the Mormon emigrants, and subsequently the main body of about five hundred wagons. The advance party were hastening on by forced marches, to select a place for a winter encampment, somewhere in the vicinity of the great salt lake. A few days previous to their meeting with the main body, the Mormons and a large party of Pawnees, going on a hunting expedition to the Little Blue River, met and held a festival together. Our informants passed the ground where the festival was held, but were fortunate enough (from Mr. Campbell's long and intimate knowledge of the country) to escape falling in with the Indian party.

The Mormons represented themselves as being supplied with at least eighteen months' provisions. They had with them pigs, poultry and cattle, and appeared to have an abundance of every thing. They seemed to be harmonious among themselves. \* \* The Californians, and most of the emigrants from the United States, were very decidedly opposed to the settling of the Mormons there. It was thought they would resort to force to resist their settlement.

From Fort Hall, Capt. Drake and Mr. Campbell met with no incident, except the loss of a favourite mare of the captain's, which was stolen while they were encamped at a Sioux village. Capt. Drake returns to England by the earliest steamer to Liverpool. Mr. Campbell will return to Oregon this fall, by some one of the southern routes.

*From the Philadelphia North American of August 30.*

By the Western mail we learn that General Kearny and suit arrived at St. Louis on Wednesday last, the 25th inst. Colonel Fremont and his party were left at the Kansas, and will arrive in the next boat that comes down.

Gen. Kearny left California on his homeward route on the 18th of June. He was accompanied by his personal staff, and several discharged volunteers, formerly belonging to the Mormon battalion, so that his whole party numbered from fifty to fifty-five persons.

Colonel Fremont, being under arrest, and ordered home for trial, under charges of disobedience of orders, left California with his party about the same time that Gen. Kearny did, and was but a short distance in his rear during the entire journey, and reached Fort Leavenworth before the general's departure for St. Louis. General K. arrived at the fort on Sunday week, the 22nd inst., having made the trip in the short space of sixty-five days. He chose the South Pass for his route, and had many obstacles to encounter, as the snow on the mountains was very deep, and the track in many places almost impassible.

Neither party experienced any difficulty from the Indians; on the contrary, they were very quiet, and evinced no hostile disposition whatever.

Major Cook and Judge Bryant, who were of the returned party, say that all the trains of emigrants now on the way to Oregon were severally met. They were progressing finely; stood the fatigues of the journey well, and had abundance of provisions.

When Gen. Kearny and his party left California, everything was in a peaceful and prosperous condition.

Col. Mason was left in command, as military governor of the territory.

There was quite a fleet off the coast of California, consisting of the 74 gun ship Columbus, bearing the broad pennant of Commodore Biddle; the frigate Congress, 45; the three sloops of war, Portsmouth 20, Warren 20, Dale 16, and the store ships Lexington 8, and Erie 8. The latter was to leave in a few days with about 500 men.

The rest of the troops were divided into parties under separate commands, and stationed at different posts throughout the country, where it was deemed most advisable, either from precautionary or defensive views.

Nothing has yet transpired as to the specific nature of the charges against Lieut.-Col. Fremont, but as both the commanding officer and the arrested subordinate have now returned, we shall soon have our curiosity satisfied on this head.

There seems, at least for the present, to be no farther feeling of resistance toward our authority in California. The civil officers elected under the provisional government are executing their duties with honesty and directness, and present so new a phase of justice to the native inhabitants that they are delighted.

#### NINTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend and Dear Sir,—In close connexion with an account of the character of God, I will proceed to give you a brief and succinct description of the Priesthood. It is feared, however, that the present subject will not be more congenial to your views than the foregoing. Still it shall be treated according to the spirit of the scriptures of the Old and New Testament, which you ardently profess to believe. You will admit that God is the righteous Ruler over all the moral and intelligent creatures of the universe. His government is both temporal and spiritual. Not even a sparrow falls to the ground without His notice. He clothes the lilies of

the field; much more doth He watch over all the varied interests of intelligent beings both in heaven and upon earth. I shall then define priesthood to be that order of authoritative intelligences by which God regulates, controls, enlightens, blesses or curses, saves or condemns all beings. To it, under God, all things are subservient in righteousness, whether in heaven, earth, or hell. God the Father of our Lord Jesus Christ is at the head of all genuine priesthood. But as it is His will that all men should honour the Son even as they honour the Father, Jesus now stands accredited as the Apostle and High Priest of our profession. Subordinate priests in the same apostolic order of the Son of God are such as he has put in his church. These are called apostles, prophets, evangelists, teachers, &c. Now, sir, by means of this order extending from Jesus the High Priest, to the lowest grade of priesthood, in conjunction with the Holy Ghost, God teaches and governs all things. Out of the line of this order, there is no power whatever that is acknowledged and approved of God. Magistrates, rulers, kings, potentates and principalities, if not legitimately ordained and clothed with the authority of this priestly order of the Son of God, are usurpers, and not of God—for the scriptures declare that there is no power that is not of God. Even the angelic order is in the line of subordination to Jesus Christ, and in the same chain of priesthood with apostles and prophets upon the earth. The priesthood exhibits a regular gradation of knowledge and authority from Jesus the great High Priest in Heaven, to the lowest description of ordination in the church below. Jesus said that "all power was given him in heaven and upon earth." But how did he propose to exercise all that power which was given him both among the nations of the earth and in heaven? My answer is, that he proposed to do it through a delegation of power to the different orders of his priesthood. We are told distinctly what the priesthood consists of, which is established on the earth, viz., apostles, prophets, evangelists, &c. The heavenly order minister to the authorities of the earthly order. The ruling object to be accomplished by the latter is, the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ.

The first object of this priestly order is to teach all nations to become loyal and good citizens of the kingdom of God, observing all the commandments of God. One universal commandment of God is, for all men every where to repent and be baptized, and keep all other laws of God, as they shall be dispensed from the Great High Priest through the delegated authorities. Now if all men do not obey these commands, they are liable to be dealt with as transgressors, and punished as evil doers. The command to obey is imperative upon *all* men. Hence whatever orders of civil government—or order of domestic compact—or order of business transaction—or order of religious worship—or rule of commercial transaction may contravene the established order of priesthood, the same must bow to the requisition of the inspired priesthood of God; and God acknowledges no other power with approbation. Now, dear sir, it is this imperative attitude of authority and power which the Almighty boldly claims, and fearlessly attempts to exercise through a chosen priesthood over all mankind, Jews and Gentiles that greatly displeases the rebellious portion of our race. They cannot bear that this "man should reign over them." False notions of independence and liberty rise against an order of delegated authorities claiming inspiration and officiality from God. The rebellious profess that they are ready to obey the Almighty God, but as for these men claiming priesthood, we will not have *them* to reign over us.

The abuses practised by an apostate and uncalled priesthood for the last seventeen hundred years, has wrought an honest but wofully misguided prejudice against the true priesthood. And a large portion of mankind demand also that God shall communicate with themselves directly, without the intervention of agencies chosen from mere men like themselves. And this captious spirit of dictation, as to the manner in which God shall teach and govern them, has been fostered in their minds by the erroneous notion that God is such a centreless, boundless Spirit of ubiquity, that he can teach and govern all worlds without the aid of other agencies. We might as well suppose that he can see without eyes or hear without ears. But God's being like man, though infinitely exalted above him, and unspeakably perfected in every faculty and power, puts to shame these dark vagaries about the inutility of delegated powers. During the whole period of the world, God has ever

and invariably attempted to teach and govern mankind by means of an established priesthood consisting of men; and this priesthood has been as invariably resisted from the days of righteous Abel till now. By this priesthood, it is the design of God to establish a Divine government upon the earth, even as it is established in the heavens. All other forms of government have proved a complete failure in every nation and period in which the experiment has been attempted. But the most humiliating feature in the whole history of governments is, that many have sought to ape the Divine government with an uninspired priesthood. They have thereby made every species of religious government a stink and confusion in all the earth. Their uninspired systems have been like a fair woman without discretion, or like jewels in a swine's snout. Sometimes they have united church and state, and swayed a sceptre of oppression; at other times they have been passive and non-resistant, even to the utter extinction of thousands whose defenceless blood has crimsoned the earth. But the time for experimenting upon false forms of government, civil or religious, has nearly gone by never to return, "save for a little season." A priesthood chosen not of men, but chosen first of God, and inspired with his wisdom, truth and power, is now called and ordained to teach all nations, and fill the earth with the knowledge of God. By means of this order, and this order alone, the kingdoms of this world, whether temporal or spiritual, pagan or Christian, are all to be merged in one universal kingdom. And this will be the best and greatest kingdom ever known this side of heaven. Its constitution, laws, and method of administration will be after the model of the heavenly order. It will embrace politics, arts, war, merchandize, science, and religion—things temporal and things spiritual. And the energy and wisdom of Omnipotence will, like the little leaven in meal, increase and magnify in the priesthood, till the whole world is brought into happy subordination to this plan of government. The nations of the earth will then become one family and brotherhood. Kings and rulers, of all grades, will then be chosen of God through the priesthood, of which priesthood rulers will be a part and portion; and without being ordained to the priesthood no man ever can rule in this great kingdom.

Thus, dear sir, you perceive that I attach great importance to the priesthood, and consider it the grand instrumentality of revolutionising, and saving, and governing the whole earth. But what harm in all this? Do you think there is too much power invested in this chosen order of men? Why, certainly not! They have not chosen themselves. Neither have they come to office by the votes of the unthinking mass; nor by blind hereditary lineage, nor by violence and the usurper's acts. They have been chosen of God, who knew their spirits before the foundation of the world. They are a royal priesthood and holy nation, for God will have no other in his priesthood. Says Jesus to his apostles, "Ye have not chosen me but I have chosen you. Whom God approves men should not refuse. Moses was a priest and lawgiver, and had to do with the temporal and spiritual affairs of his subjects. Moses sought to unite church and state, in obedience to the command of God. Joshua was also a priest and ruler, and united both temporal and spiritual interests in his government. David was a priest and king, and likewise Solomon, his son. Abraham, Isaac, and Jacob were as much directed, by God, in their temporal concerns or movements as they were in their spiritual devotions. Jesus Christ came to establish a temporal kingdom fully as much as a spiritual kingdom. Both Jews and Romans suspected his designs, and charged him with the crime of treason. They said, that he called himself a King. Some will say, that he explicitly declared that His kingdom was not of this world. True: He did make this declaration. But what does it prove? It proves simply, that this world was not the father, author, or origin of His kingdom. His kingdom was from *heaven*, and He had come here for the very important purpose of establishing it on the *earth*. He called it kingdom of heaven in distinction from kingdoms that were of earthly origin.

It is strange, indeed, that the sectarian clergy should borrow the idea that His kingdom was not a temporal kingdom as well as spiritual. It was the prayer of His heart, and the prayer that He taught His disciples, that God would establish His kingdom on earth, and cause His will to be done here as it is done in heaven. Consequently, he organized the kingdom here after the pattern of heaven, with all

proper officers, and laws suited to every temporal and spiritual occasion, and then gave commandment that all nations should yield allegiance to the laws and authorities established, and also submit themselves to the ordinances of His kingdom. And being in possession of living teachers, even the word of inspired men, they (all mankind, if they would obey) would be thoroughly furnished to "*every good word and work*." In other words, they would know how to act in every calling and sphere of business, whether temporal or spiritual. Jesus Christ did not design that his servants should fight one another, or fight and conquer mankind into allegiance to Him. The world would act on these principles through disobedience, but his disciples would not, because they were shown a better way to universal dominion and government. The priesthood being an office of great responsibility, is guarded rigidly against intruders. Man may lawfully desire this office, but he has no right to take it of himself, but he must first be called and appointed to it as Aaron was, by God, through a prophetic voice. Neither is man required to study, and artificially qualify himself for receiving it. God takes men as they are, and with the gift of priestly office He bestows the requisite qualifications. The ordination of heaven put upon the head of any man, however ignorant, is a voucher for requisite qualification and blessing. Every man is thereby thoroughly furnished for the discharge of all the duties of his respective calling. They are not all apostles, however, neither are all prophets or pastors. But every one has his calling of God, and in the legitimate sphere of that calling he acts as God, and in the authority of God. Some have authority only to baptize unto repentance for remission of sins, as John the Baptist. Such can confer no more authority than they possess in themselves. Others have authority to bless, and whom they bless are blessed in very deed. They have similar authority to curse, and whom they curse are cursed in very deed. Jacob blessed his sons, and the heavens sealed and confirmed the same upon their heads. Paul cursed Elymas, the sorcerer, with blindness, and the same curse was sealed and confirmed upon him immediately.

Elisha cursed Gehazi, his servant, and leprosy cleaved to him from that time. Elijah shut up the windows of heaven that it rained not for the space of three years and six months by the same delegated power, and again they were opened at his voice. He was a man of like passions with ourselves. All men are not ordained to this power, and when they are not, they are wholly incapable of exercising it. It is office that gives recognition and legality to a deed of conveyance and ownership. It is divine appointment and official calling that gives efficacy to the priesthood. But many generations have contented themselves to preach and support preachers who have no divine appointment. The consequence is, that men have been self-appointed to the ministry and spread dissension and confusion abroad. The knowledge of the true and living God has gradually receded from the earth, and darkness, even gross darkness, covered the people. The ordinances that impart healing virtue and the power and light of truth, have either been changed or abolished.

The apostolic office has been counted as a thing out of date, and the spiritual gifts as being done away. The religious world has been too much like King Saul. After he had been forsaken of God, and the power and Spirit of his anointing given to David, this unhappy Monarch resorted to every miserable device, (even to the aid of witches), in order to obtain knowledge and influence. But the curse of disobedience followed him to the day of his death. The religious sects, in like manner, have resorted to seminaries and the polish of schools—also to the theological comments of time honoured fathers, (who were as ignorant as themselves) ever learning, yet never coming to the knowledge of truth. Bibles have been translated again and again; learned volumes have been written in explanation, and even wars have been instigated by the supposed defenders of the faith, and the earth crimsoned by human gore. All these evils and curses have arisen from a spurious priesthood. In view of these things, is it not time, sir, to let God resume the reins of government and once more establish a holy priesthood, which shall be after the calling of Aaron, and after the order and power of endless life. That this may be the unfeigned choice of all who seek after God, is the continued prayer of your old friend and humble servant,

ORSON SPENCER.

---

## The Latter-day Saints' Millennial Star.

---

OCTOBER 1, 1847.

THE political horizon is somewhat calm just now, both on the Eastern and Western Continent, but dark and threatening clouds are every where visible. The very stillness of the scene seems to portend a melancholy approach of the most explosive elements. The deep designs of the different regencies of Europe and America are carefully smothered, lest premature exposure should be the means of giving the vantage ground to some rival or antagonistic power. The war operations of Mexico and the United States are held in portentous and anxious suspense. Paredes, the former rival of Santa Anna, and the uncompromising advocate of war to the death, has returned to Mexico like another exiled Bonaparte from Elba. And when the curtain is raised again, we expect a scene of more than common interest. Paredes is said to be a monarchist politically, and as he has recently been visiting the crowned heads of Europe, may have already negotiated an alliance for the protection of Mexico against invasion and insurrection. The President of the United States is disappointed and perplexed, something as the ambitious Napoleon was when the invincible Russians burnt Moscow before his eyes, proving to him that over-running an enemy's country was quite a different thing from subduing its inhabitants.

Mexico may yet be the bloody arena where monarchy and republicanism may contend for the ascendancy, until the Lord of Hosts shall decide the controversy by his own out-stretched arm. The United States, like the governments of Europe, are too much crippled and embarrassed by internal discord and bankruptcy to carry on the Mexican war. If new territory is acquired in Mexico or California, it then becomes a bone of contention whether it shall be parcelled off into slaveholding States or non-slaveholding States. The northern and southern divisions of the States each keep a close eye upon all newly acquired territory, lest the same should destroy the balance of power between the two divisions of north and south. The governments of Europe cannot slumber much longer, lest their poverty come upon them as an armed man. War must be resorted to as a safety valve before long, or the increase of crime, now acknowledged in every nation, together with the spirit of insurrection, will demolish every civil compact.

The Mighty God is determined that the nations that will not receive the Gospel and serve him, shall become scourges to themselves and others. The nations, by means of the gospel, have fallen into a great strait; either they must obey God, or work out their own destruction with greediness. God will so far coincide with the work of the Devil, that he will harden the hearts of incorrigible opposers till they become their own executioners. "What if God, willing to shew his wrath and make his power known, endure with much long-suffering the vessels of wrath fitted to destruction."

## CONFERENCE MINUTES.

## HULL.

According to previous announcement we assembled ourselves in the capacity of a quarterly conference on the 29th of August in the Temperance Hall, Blanket Row. The meeting being called to order, it was moved and seconded that Elder James Ure preside on the occasion—that Charles Barnes act as clerk, when both the motions were unanimously carried.

The meeting then opened in the usual manner, after which the president made some excellent remarks on the priesthood and government of the church and kingdom of God, established in these last days through the instrumentality of our much-esteemed and martyred prophet; clearly shewing the difference between *priesthood* and *priestcraft*, the former being the power of God conferred upon man, through the gift of the Holy Ghost and the laying on of hands to qualify him to administer salvation to the people—the latter being a system of craft of man's own device.

The representation of branches was then called for, which took place in the following order:—

*Hull Branch*—Represented by Elder Beecroft, numbers 55 members, including 1 high priest, 3 elders, 5 priests, 3 teachers, and 1 deacon. Removed 4, baptized 4 since last conference. Standing generally good.

*Louth Branch*—Represented by Elder Warburton, consists of 36 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon. Removed 1, baptized 4 since last conference. The Saints are rejoicing in the truth, which will, inasmuch as they are faithful, eventually exalt them on high.

*Tealby Branch*—Represented by Elder Ure, consists of 12 members, including 1 elder, 1 priest, and 1 teacher. In good standing as far as is known.

*Crowle Branch*—Represented by the president, numbers 28 members, including 1 elder, 2 priests, and 1 teacher. Baptized one since last conference. Standing good and rejoicing in the truth, and in the enjoyment of the gifts and blessings of the Holy Spirit of God, promised through obedience to the gospel.

*Goole Branch*—Represented also by the president, who stated that at the last conference, the Saints at Goole and York were represented as being one branch, but from henceforth the Saints at York would be under the watchful care of Elder Charles Miller, president of the Bradford conference. At Goole there are 7 members, including 1 elder, 1 priest. Several Elders have bestowed much labour in this place, but the people have refused to accept the offers of mercy. Attempts have recently been made to increase the number of Saints there, but no one would come to hear.

It will be seen from the above representations that the total number of members in this conference is 138, including 1 high priest, 9 elders, 12 priests, 6 teachers, and 2 deacons. Added by baptism since last quarterly conference, 9.

Elder Stevenson then rose and said that he was labouring to the utmost of his power, and according to the wisdom and abilities which God had given him, to raise a branch of the church in Great Grimsby, where Elder Ure had a few weeks ago introduced the fulness of the gospel, and met with much opposition from some of the self-wise and better-instructed portion of the inhabitants, namely, Baptists and Ranters, but he was fully resolved to make their streets and lanes resound with the glad tidings of salvation revealed from heaven in our own day.

Elder Ure then observed, that in consequence of the departure of Elder George Robins, their late president, to the land of Zion, he was now left to take charge of this conference for a time, but not without their approval.

Moved by Elder Beecroft, and seconded by Elder Warburton, that we receive and acknowledge Elder Ure as President of this conference, and that we sustain him by our faith and prayers, and also to see to his temporal necessities. Carried unanimously.

Moved and seconded that Timothy Andrew be ordained to the office of deacon, for Crowle Branch. Carried.

Moved and seconded that Thomas Clarkson be ordained to the office of deacon, for Hull Branch. Carried.

Moved and seconded that we acknowledge and sustain, by our prayers and faith, the Twelve Apostles, as the Presidency of the church in all the world. Carried.

Moved and seconded that we acknowledge and sustain, by our faith and prayers, Elder Orson Spencer as President of the Churches in the British Isles, and F. D. Richards as his counsellor. Carried.

Moved and seconded that Elder Beecroft be continued and sustained as President of the Hull Branch. Carried.

The meeting then adjourned until half-past two o'clock.

The meeting in the afternoon having being opened in the usual manner, Elder Beecroft offered a few brief remarks on the necessity of the Saints partaking of the bread and wine to commemorate the death and love of our Lord. After which the sacrament was administered to the church.

The President then spoke on the necessity of the priesthood being on the earth to administer salvation to the inhabitants thereof, and also recommended that a faithful and true record of all baptisms, and by whom administered, be kept and preserved, that their names might be found in the Records of God's Holy Temple and sanctuary in a day to come.

Brother Clarkson was then ordained under the hands of Elders Beecroft and Warburton. Timothy Andrew not being present, his ordination was suspended until the President visited Crowle Branch.

The meeting then adjourned until half-past six.

In the evening, after singing, and prayer by Elder Beecroft, the President read from the 15th to the 21st verse of the 27th chapter of Matthew, and addressed the congregation at considerable length on the rise and progress of the church of God in these last days, and selected for his text the language of Jesus, viz., "A tree is known by its fruit; a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." He proceeded to remark, that according to scripture, reason, and every righteous principle, Joseph Smith was a good tree—that is, a true minister of God. He has brought forth, through the spirit of prophecy and revelation, *never-dying* fruit to feed the hungry souls of men—for thousands, tens of thousands—yea, I may almost say, hundreds of thousands have partaken of the same, and to their happy experience have found it to be salutary, nutritious, and good. It swells and expands the mind, and enlivens the soul, and is in those who have eaten thereof, as a well of water springing up unto everlasting life. Can men gather grapes of thorns, or figs of thistles, &c., &c.

The conference closed with a benediction by Elder Beecroft. During the whole proceedings the spirit of union, love, and peace prevailed.

JAMES URE, President.

CHARLES BARNES, Clerk.

P.S.—Beloved brother Spencer,—This comes with our best wishes and prayers for yours and brother F. D. Richard's welfare and prosperity in the cause of Zion and Zion's God.

J. URE.

*York, September 18th, 1847.*

Dearly beloved brother Spencer,—I arrived here on Saturday night, wearied in body, and my mind filled with joyful anticipations. I have been kindly received by the Saints. There are three residing in the city, one a mile distant, two others seven miles further off. On Sunday morning I re-baptized A. Colton, the priest, and then went to Dringhouses and preached. We had an interesting time, and an individual gave his name for baptism. I then preached in the Market Place, to a large assembly about three p.m., and gave out another appointment for half past five. I was truly blest, and had great liberty; sold many of Cowdrey's Letters and J. Smith's Reply, of which I gave many. I then met the few Saints, and ordained Anthony Bolton, elder, and William Pears, priest. I then went and preached according to appointment; and, oh, brother, I felt the spirit; shewed the foundation of this church; told of its rise, persecutions, and the purity of its doctrines, and parted with a many more Cowdrey's Letters, &c. I then wished I had some of your valuable Letters to Crowel. You will not forget to send me one thousand of your letters as soon as possible, for I glory to have them circulated.

And now, beloved brother, the whisperings of the spirit say, send for Elder Mitchell to labour in this region, which, beloved brother, I leave in your hand to do; and I will lay to with him all I can, to reap in this wide field. I have this day been speaking to many, both in houses and streets, and I feel the harvest is quite ripe.

I have sent a priest to Malton, twenty miles from York, who is going to work there at the railway: he has gone, full of the spirit, with the intention of preaching there, at the house of a watch maker who has opened his house for us. At another place, about twelve miles distant, there is a building open for us. I never saw such a field for usefulness in all my life, and by the grace of God I have commenced reaping with my whole soul in it. Oh, beloved brother, remember me in your prayers at all times. I love you dearly.

I here subjoin the minutes of our conference in a very condensed form, for the sake of brevity.

## BRADFORD.

This conference was held in Croft Street School Room, on the 5th of September. There was a large assemblage, joy and gladness prevailed throughout the whole. Elder Miller nominated Elder Spencer to preside, but at his special request, on account of weakness of body, Elder Charles Miller was appointed to preside and Elder Joseph Beecroft, clerk. Meeting was then opened after the usual form.

Elder Miller then introduced before the conference Elders Spencer and Mitchell, speaking highly of them as servants of the Lord, and desiring the prayers of the Saints for Elder Spencer, that he might be strengthened in body for the duties of the day, which was heartily responded to; and after a short and appropriate speech, in which he laid before the conference the business and order of the same, and its importance for the well-being of the church, and the rolling on of the work, business commenced.

Present—2 high priests; 1 seventies; 10 elders; 26 priests; 14 teachers, and 4 deacons.

The representation of branches was as follows:—

BRANCHES, REPRESENTED BY	MEM.	H. P.	ELD.	PRES.	TEA.	DEA.	BAP.	C. OFF.	REM.	REC.	DEAD.
Bradford, Elder Milnes.....	155	1	2	7	5	2	13	0	20	0	2
Leeds, Priest Jones .....	72	0	3	4	2	1	8	4	6	4	0
Idle, Elder Lord.....	40	0	2	6	1	1	5	0	5	1	0
Huddersfld, Eld. Whittaker .....	42	0	1	3	1	1	3	2	0	0	0
Halifax, Elder Child .....	12	0	1	1	1	1	0	0	0	0	0
Wakefield, Elder Hewitson .....	20	0	1	1	1	0	3	4	0	0	0
Bramhope, Elder Cooper .....	22	0	2	5	0	0	0	0	1	0	0
Low Moor, Elder Peel.....	10	0	1	1	1	0	1	0	0	1	0
Maraden, Priest White.....	11	0	2	2	1	0	0	1	0	0	0
Headingley, Priest Campbell .....	13	0	1	1	1	0	7	0	0	0	0
Rodley, Elder Dinadale .....	8	0	1	2	1	0	3	0	0	0	0
Drighlington, Elder Beecroft .....	7	0	1	1	1	0	0	0	0	0	0
Morley, Priest Barnes .....	9	0	0	2	1	0	1	0	0	2	0
Gayle, Priest Mason .....	6	0	0	1	0	0	0	0	0	3	0
York, Brother Pears.....	8	0	0	2	0	0	0	0	0	0	0
Total .....	435	1	18	39	17	6	44	11	32	11	2

The branches as a whole were represented in very good standing, peace and union prevailing, with very great prospects of a rich harvest of souls, and a priesthood full of life and activity in the field.

Elder Spencer gave some cheering teachings at the close to the officers upon their labours—the greatness of the work, through which many would bless them and their names be handed down with honour to future generations.

The meeting closed with benediction till two p.m., full of joy and gladness.

At two p.m., the meeting opened after the usual form, by Elder Milnes.

Elder Miller presented before the conference the organization of several branches, when the following motions were passed unanimously:

That the Saints scattered about York be organized into a branch, called the York Branch, and Priest Anthony Bolton preside over the same.

That the Saints scattered about Tadcaster be organized into a branch, called the Tadcaster Branch, and Priest George Watson preside over the same.

That the Saints scattered about Gayle be organized into a branch, called the Gayle Branch, and Priest William Mason preside over the same.

That the Saints scattered about Horsforth be organized into a branch, called the Horsforth Branch, and Elder Thomas Cardingly preside over the same.

That the Saints scattered about Manningham be organized into a branch, called the Manningham Branch, and Priest Joseph Bentley preside over the same.

That the scattered Saints about Hunslet be organized into a branch, called the Hunslet Branch, and Priest John Barnes preside over the same.

That James Isherwood preside over Morley Branch.

While the sacrament was administered, Elder Mitchell addressed the Saints with much spirit and zeal, his heart full, shewing the great importance of all doing their utmost to warn their friends and extend the gospel to all around, which caused the Saints to rejoice abundantly.

Elder Spencer followed with one of the most edifying addresses, filled with intelligence, speaking highly of the conference, its love, union, and good order, and alluded particularly to the president, as a man of wisdom, wishing them to sustain him continually before the Lord.

The meeting closed with benediction and blessings, to meet again at six p.m.

At six o'clock in the evening the meeting opened by singing "The Spirit of God," &c., and prayer.

Elder Miller then addressed the officers upon their charge, and the responsibility resting upon their shoulders, giving general council; and further, that he proposed to open new fields for labour, as there were more than an hundred cities, towns, and villages within the limits of this conference which had not yet heard the gospel. His heart yearned for them, and he wished to fully warn all within the limits of this conference before he went home to Zion.

Elder Spencer followed, shewing the great importance of the priesthood being faithful in their calling. While his heart was fired by the Spirit of God, he poured forth such a stream of intelligence, pertaining to the glory and greatness of the kingdom of God, that filled all our hearts with joy.

Elder Miller asked the priesthood how many felt to volunteer to go forth in new fields of labour, and give their whole time to it, when fifteen volunteered to go at any time, and any where that Elder Miller counselled.

The following were called to the priesthood during the afternoon and evening:—John P. Jones, ordained Elder; John B. Pears, David Grundy, James Rawlinson, and Brother Suel, were called to the office of Priests.

The meeting closed with benedictions and blessings, from Elder Spencer, a little after eight p.m.

Thus closed one of the most glorious conferences ever witnessed here; peace, love, union, and holy zeal characterizing the whole.

CHARLES MILLER, President.  
JOSEPH BEECROFT, Clerk.

## LETTERS FROM ELDER DAN JONES.

*Merthyr, July 8th, 1847.*

Dear brother Spencer,—Perhaps a short sketch of our Mormon comedies among the mountains here would not be uninteresting to read in your leisure hours, for we have a variety of them here just now.

Well, last Saturday week, while coming through a city of about 12,000 inhabitants, on my way home here, and having sent an advertisement before hand to some Saints who were living there, and who had the use of a hall to preach, they had placarded the town over so, that on my arrival about noon, the whole place appeared to be in as great an uproar as Mars Hill of old.

The first salutation after my arrival, was an invitation from the Mayor to defend myself against charges. When I reached his worship, he was in a hasty stew, reading a long catalogue of charges which were at the head of a lengthy petition to banish us from the limits of the city; attached were the names of the clergy, rev. doctors, lawyers, and deacons, and, following, the names of their deluded followers. After a dozen attempts I succeeded in hearing my own voice, and proceeded to defend myself against their charges, one at a time. The first was *Blasphemy*. 2. *Infidelity*. 3. Saying that the end of the world was

at hand, thereby scaring people out of their senses—taking them to a foreign country, and selling them as slaves, &c., &c., &c. You'll be surprised to hear that the chief magistrate had been made to believe these lies so firm, that he had actually made his arrangements to put me in prison, which he told me to my face! But I had weathered too many storms to give up the ship so. But to make the story short, I reasoned there with him until he pledged himself to befriend me! that he would do all he could to procure me the lone of the hall, longer. He summoned the aldermen, and they, after a long confab, upset all my impressions. I had a broadside with each of them in turn, and none but some doctor or lawyer there returned the rally. However, thus I was alone amidst all the lions of the city, yet I was uppermost every turn, until it was after midnight. Their clergy, my accusers, had refused to toe the mark. The last of the game was, an admission from the mayor "that they all had got up with their shirts wrong side out, and that Captain Jones has proven Mormonism to be the '*Established Church*' according to Paul's theory." For I had pinned them hard down upon the premises that "God has set some in his church," &c., and hence a church of God's *establishing* was the only *established* church. But the corporation voted against my having the hall, a great majority of them being sectarian deacons and priests. But how true it is that all things work together for good; this unparalleled and public persecution, after such a defence, drew us the almost universal sympathy of the city—ladies in particular. Law or not, I took French leave to defend the holy faith of Mormonism next morning, at ten, (being Sunday), in the public square; and I do believe that there were more hearers, and more attention too, than in any chapel there. When I cited them to the treatment which we received in our native land, and among the graves of our fathers, for our religion, there was hardly a dry face in the vast assembly, even the sergeant of police who had presented, and big nobbs who had signed the petition, wept like babes. The mayor had ordered the police and reporters there, and they never were in a more suitable place of worship! At night, again I preached in the same place, and there was a larger concourse of respectable people than they had witnessed together for a number of years, they said. I heard not a murmur against the principles; but doubtless some scores told me that they would obey if I would stay with them, and some gave in their names then. All the cry through the streets was, shame on the preachers and corporation for their persecution. So, dear brother, this place is set on fire by the foolishness of the enemy of truth. I had to come off to this conference, but expect daily to hear of a great draw of fishes there. All things are going on well here.

I am, your obedient and humble servant,

D. JONES.

*Merthyr, August 22nd, 1847.*

Dear Brother Spencer,—With heartfelt gratitude to our Heavenly Father, I congratulate you on your recovery, hoping that ere this, you enjoy your usual health and strength. All the Welsh Saints manifest as great a wish for you to visit us, as they have for your recovery. Dear brother, would a ride thus far not be as pleasant and recreative to you and your lady, as it would be pleasing and edifying to us? You can come by sea or land. If you can come, I should be pleased to inform the Saints, and call a conference.

By these handbills, you will perceive the state of affairs with us somewhat. These regions are like a boiling pot; the priests mad with rage, and their flocks leaving them and embracing the gospel continually. Some of the Welsh brethren will translate this, and show how I met the broadside! The priests of the various sects hereabouts hold secret committees, purposely to devise plans to oppose the Saints; and the last plan concocted was to bribe 30, in Dowlais, of their most daring and shameless, belonging to the various schools and chapels, to interrupt, harass, and oppose our officers when preaching! This they do faithfully, by crying out in their faces while preaching, "*You are a liar,*" &c. Some of their preachers are burning with such zeal for their *holy goddess* and her family, that they cannot keep out of the fuss. But our brave boys are dauntless as lions, preaching out in the streets, squares, and houses, every evening nearly, for all; by this means crowds come to hear that otherwise would not.

I commenced my lectures, on this affair, in Dowlais, yesterday, on the Book of Mormon. I am to be there this evening, and will continue until I forestall my short-sighted antagonist, and will have refuted his charges before his lecture comes on; and I intend to correct his mistakes afterwards, and follow up the rear until this affair proves to be the greatest *Mormon manufactory* ever here, under the blessing of its author.

I delight in the trophies of war. I came here to fight for the spiritual freedom of my brethren, and I thank heaven, and the God of this warfare, that He is knocking off their shackles by hundreds! Who that has tasted of the sweets of liberty would say, "Hold!" Most of the stories that were told on poor Brother Joseph, in America, are here fathered on Captain Jones, and I often hear those who don't know that little man, unhesitatingly

denounce him as "a curse upon this nation for kicking up such a fuss, and leading so many headlong to hell! Poor Parrotts!

Yours, in the gospel,

D. JONES.

## VARIETIES.

We learn that several distressing shipwrecks have occurred of late, with the loss of many lives. On board of one vessel 300 lives were lost, on another 214 persons are said to have perished.

During the heavy storm of rain, which fell three weeks since at Heacham, in Norfolk, there descended myriads of small dead frogs, which were afterwards collected in shovelfuls.

The tide in the Thames, on Thursday (September 16th) was the lowest ever known. In the very centre of the river, close to Waterloo-bridge, the mud was some feet above the water, and at one o'clock the river steamers were compelled to cease plying for the first time since their introduction on the river.

On the railway between Vienna and Prague, the locomotives are provided with a small electric apparatus, by the aid of which, and by that of a wire, which can at pleasure be put in communication with that of the railway, the train can announce to every station, far or near, the events it may have learnt on the road.

A German gentleman advertised that he has at last solved the problem which the greatest chemists have hitherto supposed to be impossible: namely, by discovering an ingredient through which the azote of the atmosphere can be totally destroyed, so as to produce a vacuum; a new, cheap, and valuable motive power being obtained.

CELESTIAL TRADING.—1235. King Stephen granted tithes as follows:—"Because by the churches publishing it far and near, every body has heard—that by the distribution of alms, persons may be absolved from the bonds of sin, and acquire heavenly joys—I, Stephen, &c, being willing to have a part with them who by a happy kind of trading exchange heavenly things for earthly! and smitten with the love of God, and for the salvation of my own soul, and the souls of my *father* and *mother*, and all my *forefathers* and *ancestors*, &c." He then confirms tithes and other things to the church.

A CURIOSITY.—We have now before us six peaches taken from a tree in the garden of one of our esteemed townsmen, three of which are ripe and well-flavoured, and three quite green. They were taken from different sides of the same tree—the whole on one side being ripe and the whole on the other green. They are of the fall seedling variety, and have heretofore ripened late in October. Can any one of our horticultural readers assign any satisfactory reason why this tree has this year matured one-half its fruit in August, while the other half will not apparently mature before October? It strikes us as a great curiosity, and we should like to see the mystery explained.—*Newburgh Gazette*.

While we have had no lack of rain in Lancashire, Scotland and parts of England have been visited by excessive drought. The *Dumfries Courier*, in speaking of a storm, says:—"So thirsty had the earth been, that all the rain which fell had scarcely any effect upon the Nith, whose diminished waters had barely force enough to wend their way towards the Solway, which, as if for the sake of contrast, poured its tides up the channel of the stream with more than usual vigour. All ruralists agree in declaring that the ground has not been so dry since the celebrated season of 1826. Pastures were seldom barer, and on light soils the growth of turnips has been stopped, if more serious injury has not been inflicted; but the moisture at last vouchsafed, if not in sufficient quantity, has at least done much to freshen and revive. In the south of England the pastures have suffered much more than in this district; and in some places the fields are entirely bare of grass."

BE ACTIVE.—The body was made for use.—Every part of it is formed for activity. But any thing made for use will suffer injury to lie still. The human body, especially, if suffered to remain inactive, becomes useless. Activity strengthens the parts. If you would have more strength, you must use what you have, and it will increase. The right use of your members, also, must be learned by practice. Much practice is necessary, for instance, to train the fingers to the various uses in which they are to be employed, so as, (to use a homely phrase), to make them *handy*. The body, likewise, needs exercise, to keep it in a healthy state. The various parts of its machinery have a great work to do every day, in turning your food into blood, and sending it a great many thousand times, in a vast number of little streams, to every part of the body. But this machinery will not work, if the body is all the time inactive. It requires *motion*, to give it power. There is nothing, therefore, so bad for it as *laziness*. It is like a dead calm to a windmill, which stops all its machinery.

The *Kohleische Zeitung* states that Baron de Rothschild has obtained from the Austrian government permission to entail an estate upon his family, a privilege which has never before been granted to a Jew in Austria.

According to the latest accounts, the cholera was rapidly approaching Odessa. At Rostoff, in less than three weeks, it had swept off 2000 persons out of a population of about 8000.

On the 5th instant, a grand demonstration was made at Florence to celebrate the formation of the National Guard. The people assembled before the windows of the Grand Duke to thank him for the grant, and bands of musicians traversed the city, which was illuminated at night. The enthusiasm was general. We have been also assured that a monster feast was to take place on the 8th at Leghorn, where a grand banquet was to be given in commemoration of the decree of the National Guard. The ladies were on that occasion to wear the national colours.

A correspondent writes from Rome, on the 5th:—"Cardinal Lambruschini has arrived here, and in a suffering state. The Cardinal Secretary of State rode before him, to protect him from any popular demonstration, and no disturbance took place. Cardinal Ferretti has established a corps of policemen in uniform, a measure which has much pleased the populace, as it deprives the local police of its secret and inquisitorial character. Another letter from Rome announces the arrival in that city of an envoy from the United States of America, to negotiate a treaty of amity and commerce between the two countries. This treaty will lay the foundation for the establishment of diplomatic relations between the two governments, and it is said a nuncio will shortly be sent from the Pope to Washington."—*Gatignani*.

WONDERS OF THE HEAVENS.—Sir John Herschell, in an "Essay on the Power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star would be relating, not its history at the present day, but that which took place two millions of years gone by.

SALUTARY THOUGHT.—When I was a young man there lived in our neighbourhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good—rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be his own advantage. Now, my friends, mark the answer of the Presbyterian: "God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this, friends, but one journey through the world.—*James Simpson*.

ADVICE TO YOUNG LADIES.—The celebrated Dr. John Dow, in his sermon of last week, gives the following very excellent advice to the young ladies of his flock:—"The buxom, bright-eyed, rosy-cheeked, full-breasted, bounding lass who can darn a stocking, mend trousers, make her own frocks, command a regiment of pots and kettles, feed the pigs, chop wood, milk cows, wrestle with the boys, and be lady withal 'in company,' is just the sort of girl for me and for any worthy man to marry. But you, ye pining, moping, lolling, screwed-up, wasp-wasted, putty-faced, consumption-mortgaged, music-murdering, novel-devouring, daughters of Fashion and Idleness, you are no more fit for matrimony than a pullet is to look after a family of fourteen chickens. The truth is, my dear girls, you want, generally speaking, more liberty and less parlour; more leg exercise and less sofa; more pudding and less piano; more frankness and less mock modesty; more breakfast and less bustle. Loosen yourselves a little; enjoy more liberty, and less restraint by fashion; breathe the pure atmosphere of freedom; and become something as lovely and beautiful as the God of nature designed."

ANOTHER ALARMING FAILURE, IN LONDON.—The *Times* says, the daily anxiety regarding failures has been fulfilled this morning to a more distressing extent than we have yet had to record. The house of Reid, Irving, and Co. has suspended, and the liabilities are estimated at £1,500,000; the amount of acceptances alone being upwards of £800,000. The failure, moreover, irrespective of its amount, derives importance from the circumstance of the head of the firm being one of the senior directors of the Bank of England. The cause of the stoppage is to be found in the way in which the firm had extended their operations, not only without a corresponding extension of capital, but in the face of an annual diminution of their means consequent upon the gradually increasing weight of investible investments. A sum of not less than £600,000 is understood to be locked up in real estate, and other property in the Mauritius and the West Indies.—Apart from the

want of prudent calculation thus shown, the present case, it is believed, may be described as an ordinary mercantile failure. In former days the house possessed a capital far beyond most others, and there is reason to believe that the difficulties which have brought about the present result, have been of that gradual character which often escape recognition until a fall in produce, or a permanent rise in the discount market brings them to a fatal conclusion. The balance-sheet of the house, as now made up, shows, it is said, a nominal surplus of about £330,000; but this it can hardly be doubted, arises from valuations of the Mauritius estates, which will prove entirely delusive. Although it is said that an aggregate of more than £200,000 has at various periods been written off from the total at which they were originally valued, the probability is, that if brought to sale, these estates would still be found to have been enormously over-estimated.—The firm it may be added, were the agents of the Spanish and also of the Venezuelan governments. Sir John Reid was deputy-governor of the Bank in 1837, and governor in 1839.—*Times* of Saturday.

GREAT NATIONAL DEMONSTRATIONS IN ITALY.—All Italy, from north to south, may be said to be in movement. In Piedmont and throughout the peninsula, in fact, the festival of Our Lady of the Grotto had been made the occasion for a demonstration in favour of liberal ideas and of homage to the Pope, and with an amount of enthusiasm to describe which the *Journal des Debats* declares it to be impossible to find words. Even at Lucca, where the duke and the prince had for a moment been unpopular, the tide of opinion had changed because of the concessions made to the public feeling, and the people cried out—"The Duke Charles Louis, King of Italy, for ever." At Genoa, more calmness, but not less enthusiasm, was displayed. No cries for reform, nor for a national guard, were heard, for the Genoese are prosperous and happy, but the cheers were astounding for Charles Albert, King of Italy." At Leghorn there occurred an extraordinary and unlooked for event, namely, the fraternization of the people of Pisa with those of Leghorn. United, they marched to the great square of the cathedral, with the mass of the clergy at their head, while other ecclesiastics, mounting to the tower of the church, blessed thence the national flag and the multitude, every man of whom fell upon his knees to receive the benediction. At Turin, however, there took place the most important demonstration of all. The King having reviewed the garrison, and having placed himself (in the usual way) at a particular point, the troops defiled before him. On passing his majesty, one regiment, the Riflemen of the Alps, added to the usual cry of "Long live the King," these emphatic and significant words, "Long live Pius IX—long live Italy," which was taken up and echoed by every regiment on the ground. A letter from Rome of the 8th instant states that a grand fete, in commemoration of the amnesty, took place that day in this city. The Pope reviewed 2,000 national guards, and the utmost joy prevailed." Such is the condition of Italy. Surrounded by the populations of Sardinia, Lucca, Tuscany, and the legations, all entering on the ways of enlightenment and freedom, will the excitable Milanese and Venetians rest tranquil under the narcotic despotism of Vienna? Hardly. And we have already symptoms of the movement, which cannot long be repressed. Letters from Milan of the 9th, bring intelligence of a popular movement which took place in that city on the evening of the 8th, on the occasion of the festivities in celebration of the appointment of M. Romilli, the new archbishop. The people collected on the Piazza Fontana, with cries of "Viva Romilli!" "Viva Pio IX!" "Viva Italia!" A fresh accession of 500 or 600 arrived suddenly, when the hymn composed by Rossini to Pius IX was sung by the multitude. The police and military came to disperse the populace. It is impossible to describe the scene of confusion which ensued. The people resisted, crying, "Down with the police! Down with the Austrians." The new archbishop, seeing the authorities overpowered, came out of the cathedral on the piazza, harangued the people, and after much difficulty, persuaded them to disperse. The patrols of the gendarmes and the regular troops were, however, everywhere insulted and disarmed, the people spitting in their faces, and crying, "Down with the Germans." On the piazza Campo Santo there was another movement, and the police and military were compelled in a moment to retreat before the people. It was not till four in the morning, on the arrival of reinforcements, that order was restored. Letters from Parma represent the excitement in that duchy to be extreme. Advices from Sicily render it evident, notwithstanding the devices of the government to obstruct the transmission of intelligence, that the island is in a state of insurrection. At Messina the populace rose, seized the guard-houses, and attacked the citadel. The guns from that fort being made to play on them, they were compelled to retire to the hills that surround the town. The loss in this *emeute* (variously estimated) is said to be 30 killed and 100 wounded. The measures taken by the Neapolitan government render it impossible to obtain correct and reliable information regarding the movements in Calabria, but all reports concur in representing the insurrection as having assumed a most formidable character, and as spreading and augmenting in extent and force from week to week.—*Liverpool Journal*.